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REVIEWS

Moltmann: Messianic Theology in the Making

Richard J. Bauckham

Marshall Pickering, Basingstoke, 1987; 175pp., £9.95,
ISBN 0 551 01566 7

This is 'an appreciation' of Moltmann. Describing his first reading of Moltmann's *Theology of Hope* as 'one of the most exciting theological experiences of my life' and acknowledging that Moltmann's writings have been 'a source of constant stimulation and inspiration for my own theological thinking', Bauckham records his 'very considerable debt of gratitude' to Moltmann. In his Foreword, Moltmann himself pays high tribute to Bauckham, describing this study as 'much the most comprehensive and thorough work on that stage of my theological journey which is defined by the books *Theology of Hope* (1964), *The Crucified God* (1972) and *The Church in the Power of the Spirit* (1975) ... He demonstrates the consistency and coherence of the thought even where I myself had the feeling of being led by spontaneous inspiration or of only being carried back and forth.'

Moltmann practises 'experimental theology', emphasizing that theology is 'an existential experience'. He engages in 'dialogical theology', stressing that theology should be 'open to the world'. 'Auschwitz' is a one-word description of the existential experience out of which Moltmann writes: 'my individual biography has been painfully affected by the collective biography of the German people'. Concerning Auschwitz, he asks, 'How can one live with this?'

The Christian-Marxist dialogue is the chief context in which Moltmann's dialogical theology is written. Assessing Moltmann's contribution to it, Bauckham hears an echo of Marx in Moltmann's stress on Christian knowledge of God in Christ as '*world-transforming* knowledge'. According to Moltmann, the Christian hope gives the believer 'a critical distance from his present so that he can recognise its deficiencies and work to transform the present in the direction of the promised future'. Bauckham suggests that there is, in Moltmann's theology, a 'danger... of promoting a revolutionary political attitude in too simplistic a way'. To avoid this danger, we must, with Moltmann, insist that the 'Christian hope which transcends every relative anticipation in history makes possible frank recognition of the shortcomings of the revolutionary achievement'.

Bauckham observes that 'Increasingly in Moltmann's work the broad context for theological questions became the theodicy question'. In this, there is the recognition, on Moltmann's part, that his own political theology had not 'yet probed the problem of evil and suffering deeply enough'. Emphasizing that 'The problem of suffering cannot be met by explanation, but only by redemption', Moltmann focuses his theodicy on the dying Christ who is 'in a profound sense the human God, who cries with (suffering man) and intercedes for him'. Thus, Moltmann insists that 'The proper approach to theodicy must be one which maintains the protest against suffering and the hope for the overcoming of suffering'.

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Whatever we may make of the details of Moltmann's theology, we can applaud his concern with bridging 'the growing gulf between systematic and practical theology' and his emphasis on the local congregation as the place 'where theology should be done'. While sterner critics of Moltmann might look for more criticism, it should be noted that there is sufficient criticism for Moltmann to promise 'in my next book, on Christology'. Bauckham has provided a detailed bibliography of Moltmann's works and studies of Moltmann's theology.

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From Text to Sermon. Responsible Use of the New Testament in Preaching

Ernest Best

T. & T. Clark, Edinburgh, 1988; 124pp., n.p.; ISBN 0 567 29143 X

This book by the former Professor of Divinity and Biblical Criticism at the University of Glasgow is designed primarily for preachers and its aim is to help them to 'get from Scripture to God's message today'. Professor Best in three lucidly written chapters moves from a consideration of 'Scripture' to an analysis of 'Our World' and then to a study of 'Scripture in our World'. The fourth and final chapter yields his conclusions for making the transition from text to sermon.

In the chapter on Scripture, Best's presuppositions are revealed as familiar and predictable. He rules out any form of infallible inspiration, discounts any unity of biblical theology and accepts a relativistic view, with only one absolute, namely Jesus Christ. What may be less familiar is Professor Best's use of the concept 'precipitation' or 'crystallisation' as an explanation for significant scriptural insights in respect of the tradition concerning Jesus Christ. He likens a set of 'precipitations' to a set of photographs of a cathedral taken from different angles. These culturally conditioned 'precipitations' of Christ are useful starting points for us as we try to give an authentic angle on Jesus for our day and culture. In his examination of 'Our World', Best outlines a number of differences between biblical and modern cultures. These include a different view of evil, a different understanding of personality and different ways of looking at and solving world crisis. The essential distinction is the disappearance of a supernatural reference point in modern man's world view. We must, he believes, interpret Scripture in terms of this contemporary framework. The third chapter is the longest and in it Best analyses nine possible techniques for handling Scripture for preaching purposes. All are found wanting! In his conclusions, Best sets out several maxims for preachers to follow. These include the importance of knowing our own interests and presuppositions and recognising how these can differ radically from those of our hearers. He also helpfully reminds readers that the translation of text to sermon is never a matter of words into words, but life into life.

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This book will stimulate thought amongst its readership and much serious reflection is surely required on this vital subject. But will the book help preachers to preach better sermons? This reviewer doubts it. In fact it may depress would-be preachers even more than they are already! Best leaves you with the impression that authentic biblical preaching is an impossibly complicated business. Translating text into sermon, he says, is as difficult as changing a fairy story into ballet! Some preachers, after reading this book, may opt for choreography rather than preaching as a more productive pursuit. Preaching cannot be as complicated and as sophisticated as the Professor makes out. There must be more bridges between the first and twentieth centuries than he allows. Best would appear to see no truth in the familiar dictum, 'a man's a man for a' that'. 'There is no stripped-down basic man', he says (p. 95). Without an adequate doctrine of man, it is difficult to envisage how Best's preacher could ever preach as 'dying man to dying men'. The numerous great evangelical preachers, past and present, perhaps got and got things wrong at times. But, in Best's terms, can they be that wrong?

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Islam in the Modern World: A Christian Perspective

Norman Anderson

Apollos, Leicester, 1990; 288pp., £11.95; ISBN 0 85111 141 8

Books by Professor J.N.D. Anderson are welcome additions to the treasury of works on Islamics and Christology. The author had a distinguished career as Director of the Institute of Advanced Legal Studies in the University of London. First-hand knowledge of the Middle East and South Asia enhances that scholarly reputation. The title of the book is a timely reminder of the influence of modern Islam, now seen as the main rival to world Christianity. The author's objective is to familiarize Christian readers with the basics and subtleties of Islamic religion and law, to inform enquirers and to equip those concerned to meet the intellectual challenge of Islam in dialogue or witness to Muslims. Part I deals with matters mainly Islamic; Part II concentrates on conventional Muslim objections to Christological formulations enshrined in the Creeds – a Christian apologetic with a specific aim. To this we need to add the Appendix on the Gospel of Barnabas, which makes the apologetic section of the book somewhat longer than Part I.

As befits a book by a legal expert, the Shari'a or Islamic law is comprehensively treated. In fact the entries in the index on this subject are more numerous than those for the Quran or Muhammad. Some overlap is evident in the threefold listing of the founders of the four Sunni law schools in different chapters of the book along with equally scattered reference to Shazali and Sufi practices. Otherwise the sections on law are highly competent, providing a mine of information on several facets of the Shari'a. The paragraphs on the four expedients for reforming the Shari'a in conformity with orthodox principles are particularly helpful. On 'some of the

reforms effected', I would have appreciated a note on the various countries (besides Tunisia) where such changes are under way.

Sufism (Islamic mysticism) is the most appealing feature of Muslim devotion. The author devotes his longest chapter to this movement, and quotes profusely from Western scholars who have analysed its sources and development. More quotations from the limpid poetry of Sufi saints and martyrs would further explain the attractiveness of the mystic way. This chapter carries us only to 1565, apart from brief notes on Sanusi (d.1859) and Naqshabandi (d.1914). The linkage with modern Islam requires further demonstration. Whilst the author alludes to Salman Rushdie and to Khomeini in his preface, he steers clear of recent events that have shaken the Muslim world. Discretion may be the motive for such omission. Yet theology, law and politics are so inextricably mixed in Islam that a political overview is a desirable complement to the religious debate.

I found Part II with its chapters on Incarnation and Christology particularly valuable. Issues that baffle the Muslim and dogmas that appal him are wisely and sensitively expounded: divine Sonship, atonement, resurrection. The author duly records the responses of the Mu'tazila and Nasafi on related themes in Islam. Evangelicals will gain much profit from these insights which should serve as incentives to share our faith with Muslims.

Bibliographical details are adequate for most readers. Besides the index the author has provided a glossary of Arabic terms; even less familiar Sanskrit and Japanese words such as *Advaita* and *nembutsu* need defining at some stage; *Hulal* means 'alighting' or 'indwelling' rather than 'fusion', the Arabic counterpart to 'immanence'.

Long ago the great German expositor Bengel offered some splendid advice on what today we might call dialogue: 'Never enter into controversy without knowledge, without love, without necessity'. Professor Anderson has supplied us with such knowledge, opportunities lie around us and love is God's gift that Christ's servant can bring to Muslims.

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Obeying the Truth: A Study of Paul's Ethics in Galatians

John Barclay

T. & T. Clark, Edinburgh, 1988; 298pp., n.p.; ISBN 0 567 09493 6

This study is the revision of a doctoral thesis and a very good one too. John Barclay's book is chiefly addressed to answering the question: why in a letter mostly dedicated to attacking 'judaisers' does Paul warn against moral libertinism in Galatians 5:13-6:10? He constructs his answer in a careful, judicious and ultimately persuasive way.

Barclay argues that the problem underlying Paul's polemic in Galatians was not an abstract one of legalism (works being advocated instead of faith as a way of making oneself right before God) but rather cultural imperialism (Jewish identity and customs being seen as essential tokens of membership of the people of God). The attraction this may have had for Gentile Galatian converts is that their initial experience of Christianity left them socially dislocated and morally confused; the Jews were an established religious group,

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and the Jewish law provided detailed instruction for the conduct of ordinary life. By appeal both to their initial experience of the Spirit and some convoluted Old Testament exegesis Paul seeks to dispel this attraction in chapters 2 to 4. But his argument would have been seriously deficient without some attempt to define how to continue in the Spirit or make faith active in love: 'the main body of the letter both points towards and renders necessary the ethical instruction at the end'.

Turning to the question 'what did Paul mean when he spoke of "fulfilling the law of Christ"?', Barclay thinks Paul meant that the law is redefined in Christ by the way he exemplified it in a life of love. But Paul may also have used the word 'fulfil' because its ambiguity suited him, leaving unclear the status of the detailed regulations of Jewish law. Barclay has an illuminating chapter on Paul's flesh-spirit dualism where he concludes: 'πνεῦμα is not an anthropological entity nor is it a general term for the spiritual (non-material or divine) realm: it is the eschatological token of the new age, the power that establishes the sovereignty of Christ in the new creation. As its opposite, σὰρξ is caught up into the dualism inherent in all apocalyptic thought and is thus associated with "the world" and "the present age" which stand in contrast to the new creation'. 'Flesh' thus refers to what is merely human, and for Paul this includes libertine behaviour, social disunity (a particular target in Gal. 5 and 6) and law-observance.

In summary, then, Galatians 5:13-6:10 serves as an appeal to the Galatians to let their lives be directed by the Spirit, functions as an assurance that the Spirit can provide adequate moral constraints and directions, and operates a warning against the moral danger summed up in the word 'flesh'. Barclay leaves open the question of whether this was *sufficient* moral direction; he inclines towards the view that Paul created a prevailing tone of Spirit-filled enthusiasm in the Gentile churches which was somewhat naive. Later Pauline tradition found it necessary to modify Paul's 'freedom' in the direction of extensive codes of behaviour and a clearer definition of moral duties. Barclay sees Romans as a clearer and fuller expression of a theological perspective which in Galatians is polemically loaded and structurally shaky. Some evangelical readers may react against the implied criticism (albeit respectful and cautious) of Paul which this represents. In fact I found it helpful in helping me understand more about Paul as a very human figure in a process of development. Perhaps the most impressive thing about Barclay's book is that it made me wonder why other Galatians scholars have made such hard work of it. That is testimony to the ease and persuasiveness with which Barclay argues his case.

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Evangelicalism in Modern Britain: A History from the 1730s to the 1980s

D.W. Bebbington

Unwin Hyman, London, 1989; 364pp., £11.95, paperback; £35, hardback; ISBN 0 04 941019 9

Despite its obvious importance with regard to the history of religion in modern Britain, Evangelicalism has received scant attention from historians. Nonconformity has attracted a good deal of scholarly interest and a few valuable studies of the Evangelical party within the Church of England have appeared, yet, notwithstanding its immense influence on Victorian culture, the broad-based Evangelical movement has been largely neglected. David Bebbington's excellent book sets about remedying this lack. Calling the hundred years prior to the First World War 'the Evangelical century', he describes how, for a brief time, Evangelicals 'remoulded British society in their own image'. This comprehensive survey of the movement, from its eighteenth century origins to the present, is a pioneering work of the highest quality which is likely to be a major resource for a considerable time to come.

Bebbington's study has a number of distinctive features. First, it sets the story of the Evangelical movement within the broader context of the cultural history of Britain since the Enlightenment. Thus, the earliest phase of Evangelicalism is seen as 'an adaptation of the Protestant tradition through contact with the Enlightenment'; the dramatic shift of emphasis and the growing divisions of the 1830s and after are explained in terms of the impact of Romanticism upon the leaders of Evangelical opinion – especially the key figure of Edward Irving; while the recent charismatic movement is described as 'a product of the diffusion of cultural Modernism'. These points are well made, although it is not altogether clear how a movement so profoundly shaped by successive cultural waves can then be said to have 'remoulded' society in its own image.

The second important feature of this history arises from the first, namely its account of the changing character of Evangelicalism – which Bebbington defines in terms of four fundamental characteristics, conversionism, activism, biblicism and crucicentrism. Features of historic Evangelicalism which may surprise the modern reader range from the bizarre (did you know that in the 1920s the esoteric cult of 'pyramidology' – based on the belief that the great pyramid of Egypt somehow incorporated predictions of the fortunes of the British Empire – exercised considerable influence on Evangelicals?) to the very important. Thus, Bebbington claims that the doctrine of biblical inerrancy was a 'Romantic innovation' which was unknown to the earliest Evangelicals, while, perhaps even more startling, belief in the personal return of Christ to earth was not inherited from the Protestant tradition and 'continued to be rejected by the Evangelical mainstream' long after its introduction with the upsurge of apocalypticism in the 1830s. Clearly these claims, involving beliefs regarded by many as essential to Evangelicalism, will provoke controversy and are likely to prompt closer examination. One is inclined to ask, for example, how Protestantism's alleged indifference to the visible return of Christ can be squared with John Bunyan's stern opposition to

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Ranters and Quakers in the 1650s on precisely the ground that they mocked belief in a visible return of Jesus Christ?

Inevitably in a major work of this kind readers will quibble over the relative stress given to people and movements at various points: there is no mention of Edward Miall, surely one of the most important sympathetic critics of nineteenth-century Evangelicalism; James Orr and James Denney, despite being outstanding theologians who, rarely among Evangelicals, took the apologetic task in relation to modern thought seriously, receive only passing mention. So far as contemporary Evangelicalism is concerned, the Lausanne Congress surely merits more than the casual reference it receives on page 266, while, in my view, Samuel Escobar is wrongly said to have 'grafted elements of liberation theology onto Evangelicalism'.

More generally, we may wonder whether the *social* factors in the growth and decline of the movement are adequately taken into account in this study? Bebbington explains the Evangelical surge in the nineteenth century in terms of the movement's 'hunger for souls' and says that the ability of the churches to attract the wealthy and powerful is 'a sign of the importance of religion in society'. Well, maybe it was, but what kind of religion was this? If critics of Evangelicalism are to be believed, and this includes prophetic voices within the movement like Miall, Thomas Guthrie, Andrew Mearns and the Booths, the growth experienced by Evangelical churches had something to do with notions of 'respectability', while the seeds of eventual decline are also to be found in the alienation of those who had good reason to resent the alliance between religion and elite culture. Early in the book Bebbington recognises that 'Stirring the elite in church and state to care for the poor may have had the effect of reinforcing the social order', but this insight is not developed, with the result that a key factor in Evangelicalism's rise and fall is overlooked. These comments are in no way intended to detract from the immense value and importance of this book. David Bebbington's history of Evangelicalism is a landmark study and a review such as this cannot adequately describe its rich content. The volume is warmly commended to all who are concerned with the Evangelical heritage and history. More than that, this study helps to identify the critical question confronting Evangelicals today: if, as our author demonstrates very clearly, the movement has been shaped by cultural factors to a far greater extent than has usually been recognised, what cultural influences are at work on the resurgent movement today? Is Evangelicalism doomed to be little more than the religious expression of the latest secular ideology, or can it rediscover the critical perspective on Western culture which is a precondition for genuine mission in post-Christian Europe?

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Theological Politics: A Critique of 'Faith in the City'

Nigel Biggar

Latimer Studies 29/30, Latimer House, Oxford, 1988; 85pp., £3.00;
ISBN 0 946307 28 8/29 6

For those of us who welcomed the Church of England report *Faith in the City* but were dismayed by the lack of serious theological thinking in it, this study is most welcome, exposing the weakness of the report, and articulating in a serious sustained manner the argument for good theological thinking, even in the most practical and political statements. As a *Latimer Study* it is predictably conservative in theology and rigorous in the examination of its subject. To the accusation that he is simply nit-picking Biggar provides a robust response throughout. Theology is necessary both for the church to be true to itself and to be effective in the presentation of its message. At a time when we are showered by statement and counter-statement on the church's role in politics purporting to be theological arguments, but in reality political point-scoring, this study raises the discussion into a serious theological climate. There are three main sections to the study, preceded by a useful introduction to *Faith in the City* and the reaction to it, and followed by a stimulating conclusion on the present state of Anglican social ethics. Two brief appendices on relevant issues are included, namely 'Christian Ethics and Public Office' and 'Revelation and Experience'. The main sections tackle, in turn, matters of principle in the report, the application of these principles, and the political calling of the church, implicit in the report. It was disappointing to find little discussion of the more explicit statements in the report, on ministry, other faiths and the people of God.

The strength of the study lies in its discussion on matters of principle. There the report's thought on such issues as compassion for the poor, reform of structures, justice and community, is dissected and evaluated. While Nigel Biggar consistently finds conclusions in the report to be applauded he is unreservedly critical of the method employed to reach these conclusions. Not only because he feels there is methodological weakness, but because method affects substantive context, and the absence of appropriate theology reveals a failure to understand the nature and life of the church. The danger of cutting things loose from their theological moorings is constantly alluded to.

Particularly incisive is the discussion of the report's attitude to justice and community. On the former, there is a useful reflection on the distinctively Christian component of justice, with a number of major ethicists referred to. On the latter, a distortion of the Pauline concept of community is suggested, and the dangerous vacuum left in the report's general affirmation of personal and community growth is pointed out.

Although the study is by no means reticent to appreciate lessons to be gleaned from the methods of liberation theology, it is made clear that the paucity of theological reflection in *Faith in the City* is an inherent danger of any method which gives epistemological priority to the concrete situation over abstract reflection.

Two practical points. The print is small and intense and difficult to follow for lengthy periods of concentration. Secondly, helpful notes on the text are unhelpfully placed between the main body of the study and the appendices.

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These minor criticisms apart, this is an excellent study, not only in providing some meat which was lacking in *Faith in the City*, but in setting down a sustained argument for theological thinking on political issues.

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Christologie

Henri Blocher

Faculté Libre de Théologie Evangélique, 85 avenue de Cherbourg,
78740 Vaux-sur-Seine, France, 1986; 2 vols., 374pp.

These volumes have been published internally by the Evangelical theological faculty near Paris where the author is Dean. They meet a real need for a student guide to the subject of Christology which is both thorough and easily assimilable. The material is divided into numerous sections and subsections, each of which is clearly labelled. The overall design of the work reflects the clarity of thought which we have come to expect from French scholars, and which makes the books that much easier to use.

There are four main chapters spread over the two volumes. The first chapter deals with the biblical evidence, beginning with the Messianic hope of Israel and giving a very full treatment of the New Testament evidence for the divinity of Christ. The second chapter covers the theological developments of church history. There is a very clear presentation of the patristic controversies, to which is added a study of Reformation teaching and a short section on modern controversies. Some readers are likely to feel that this section could have been greatly expanded, but the author does the church a service in pointing out how modern discussions relate to those of the longer Christian tradition and in giving his readers a sense of the relative insignificance of a good deal of the most recent thinking.

The third chapter begins the more purely dogmatic section of the book. Its subject is the person and natures of Christ, which is treated in strict logical order. First the author discusses Christ's divinity, then his humanity, and then the natures are united. Each section contains two subsections, the first of which examines the biblical evidence and the second questions of systematic theology. The fourth section takes us from the person to the work of Christ, and is subdivided into the two states of the Mediator, that of humiliation and that of exaltation, and the three offices of Christ, prophet, priest and king. Once again, both the biblical evidence and the theological development are set out with great precision and there is an especially helpful conclusion in which the excesses of various theological trends are assessed.

As a primer in Christology it would be difficult to beat this book, and it is a great pity that it has not been translated into English. Perhaps this task could be undertaken by a commercial publishing house, so that the volumes might be made available to a wider public than currently has access to them.

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Jesus: The Unanswered Questions

John Bowden

SCM Press, London, 1988; 259pp., £9.50; ISBN 0 334 02099 9

The author, well known as a prolific translator of theological works, but also a theologian in his own right, gives us here his own contribution to the quest for Jesus. In a sense, however, it is not the historical Jesus that Bowden looks for in the book, but the Christ of the Christian church – Christ as he is understood in the variety of Christian traditions, a multi-faceted figure but yet the very heart of the Christian faith. Bowden quite rightly starts with the premise that if we are to understand anything of Christianity, then we must begin with Jesus.

Each chapter of the book deals with a different aspect of Jesus, historically and in today's world, such as the historical Jesus, the early church, Christian ethics, the question of the uniqueness of Christianity, and miracles.

The author represents the more radical tradition of scholarship, and approaches the issues with a critical, and at times we must say, a sceptical mind. Critical of unwarranted assumptions about what we can know of Jesus, or of the unity of the church, Bowden may himself be guilty of the converse: of approaching the subject matter with the attitude that the material is 'guilty' until proven 'innocent'.

Although wide-ranging in its scope, there is little which is new in the book. It adds little to the discussion as it may be found elsewhere, and the points made lean heavily on the opinions and findings of other scholars. It is thus not an original book, but its chief usefulness lies in the fact that it condenses a wealth of scholarly opinion into a manageable form. The footnotes are particularly useful in this regard, for anyone wanting to check on his sources, or follow them up in more detail for themselves. However, the more conservative writers are ignored for the sake of the book's radical thesis.

Readers will find much stimulation in this book, and in a day when the excessive scepticism of the shadow of Bultmann is waning in theology and New Testament study, it is a timely reminder to those of a more conservative disposition not to take too much for granted, nor to accept unwarranted, dogmatic assumptions about Jesus which cannot pass the test of rigorous scholarship.

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It is Written: Scripture Citing Scripture (Essays in Honour of Barnabas Lindars, S S F)

D.A. Carson and H.G.M. Williamson (eds.)

Cambridge University Press, Cambridge, 1988; 381pp., £37.50;

ISBN 0 521 32347 9

This handsome volume was compiled by colleagues and former students of Professor Lindars for presentation to him on his 65th birthday. It focuses on a field of study to which he himself has made notable contributions, not only in his major work *New Testament Apologetic*, published in 1961, but in a host of journal articles, symposia and other works published since that date.

A useful introduction by Howard Marshall traces developments since C.H. Dodd, *According to the Scriptures* (1952). The remainder of the book is divided into three sections. The first of these deals with the Old Testament in the Old Testament, with chapters on history, prophecy, psalms and wisdom. The next five chapters deal with the intertestamental period and the way, during that period, the Old Testament was translated, retold, commented on and cited, along with a special chapter on apocalyptic literature. The final section on the Old Testament in the New Testament is, as might be expected, the longest with nine chapters, covering the text forms of the Old Testament used in the New Testament and then the way each book of the New Testament handles the Old Testament. The editors claim that 'this book is not a disparate collection of essays but a tightly organised unity'. In terms of subject this is true but the standpoint of the authors is somewhat diverse. Some, like both editors, are conservative in outlook, while others have quite different presuppositions.

The general subject is of course immensely important for those who treat Scripture as fully normative for faith and conduct. It is also extremely wide-ranging. Inevitably this has meant that the selection of areas for study made by the editors and of matter within them made by the various contributors has had to be somewhat limited. Nevertheless it is regrettable that some very important areas, such as the Psalms and 1 Peter, have had quite inadequate space allotments.

Clearly the volume was written by scholars for scholars, and this is particularly obvious in the central section, 'Between the Testaments'. There is however much that would be of use to all theologically literate readers who can read the biblical languages. A diligent study of the book would provide a thorough introduction to the Bible's internal hermeneutics. The indexing is excellent and good bibliographies at the close of each chapter provide incentives to further detailed study.

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C.S. Lewis on Scripture

Michael Christensen

Hodder and Stoughton, London, 1989; 126pp., £3.95;

ISBN 0340 50271 1

Lewis never worked out a systematic view of Scripture. This book is an attempt to establish his position regarding the Bible, revelation and inerrancy. Christensen has to depend on the 'tentative thoughts' in the letters and writings of Lewis on the subject. However the book is not confined to a discussion of these. Within a short space it is a wide-ranging book. In the first chapter, 'In What Way is the Bible Inspired?', it recognises the difficulties in both liberal and conservative positions. There is then a discussion on 'Lewis: Liberal or Conservative?' followed by 'Literary Criticism of the Bible', 'Myth, Revelation and Scripture', and 'The Question of Inerrancy' which is considered from a historical viewpoint. The book ends with a chapter suggesting the Bible is 'A Treasure in Earthen Vessels'. All this certainly illuminates Lewis's thought. Christensen concludes that Lewis helps us to see 'the Bible as human literature carrying a divine message'.

I found this an intriguing book which left me curiously dissatisfied. If, as Lewis seems to suggest, the myth is more important than the words, does not that make the truth subjective? Then, while Lewis was aware of the problems in the conservative position, nowhere does he give any critique of answers that have been proposed. However I found it a stimulating book, even where doubts arose in my mind about the validity of some of the arguments.

The Welsh Revival: Its Origin and Development

Thomas Phillips

Banner of Truth, Edinburgh, 1989; 147 + xvi pp. £4.95;

ISBN 085151 542 8

Thomas Phillips was a contemporary of the 1859 revival and compiled this book from his own experience and eye-witness accounts. The immediacy of the reports gives a sense of the excitement at what God was doing. Throughout Wales thousands were being swept into the kingdom. Prayer meetings were commonplace, not only in churches but in work-places and the hills. Women, and even children between the ages of ten and fourteen, were organising prayer meetings for themselves. It is a thrilling story affecting many communities. In Aberystwyth eight publicans took down their signs and became teetotallers. Some villages no longer needed policemen. As one woman said, 'Every day is a Sunday now'. In his summing up Phillips suggested that the features of the revival included the absence of great names, its universality, the exercise of prayer, the simplicity of the ministry and lay involvement. Perhaps we are needing to learn from these for today. This is a book to warm our heart and drive us to prayer.

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John Bunyan

Frank Mott Harrison

Banner of Truth, Edinburgh, 1989; 213pp., £2.95; ISBN 085151 105 8

John Wesley

John Pollock

Hodder and Stoughton, London, 1989; 256pp., n.p.; ISBN 0340 50272 X

John Bunyan is an imaginative biography where dialogue is used and the thoughts of the characters are revealed. But, as an authority on Bunyan, Frank Harrison writes as it must have been. This approach makes a fascinating life of Bunyan. We learn of his youth and the influence of his first wife, Mary, 'whose father was counted godly'. Then there was his struggle with 'a great desire to take my full of sin' and coming through to saving faith. From that day it is the totally committed Bunyan who preaches, suffers and writes until on his deathbed he can cry, 'Take me, for I come to Thee'.

It is an illuminating book which at times is quite moving. His love for his blind daughter, his simple home life and his joy in reading God's Word are well portrayed. I found the account of Elizabeth, his second wife, pleading before the judges for her imprisoned husband, quite touching. I recommend this book. It shows that John Bunyan was more than the author of one literary and religious classic.

If there are few books about Bunyan the same cannot be said of John Wesley. John Pollock recognises this but 'realised that there was a need for a straightforward book' which would not 'drown the reader by attempting to describe and discuss every action and activity'. He has succeeded in his aim by giving us a book which reads as a story. Certainly the life of Wesley is anything but boring; it was full of incident. He took 'the world as my parish' not as a theory but a personal challenge.

This is not a rehash of the many biographies already published. Pollock has taken advantage of recent research such as Wesley's code which was not deciphered until 1972. The humanity of Wesley comes through. He was not only a great preacher and organiser but a very human being. So we have sympathetic accounts of his unfortunate romances and unhappy marriage. Both these books show what God can do through individuals – whether they be tinkers from Bedford or Oxford dons.

*John Wilson
Motherwell.*

Lovers of Discord: Twentieth Century Theological Controversies In England

Keith W. Clements

SPCK, London, 1988; 261pp., £8.95; ISBN 0 181 04329 9

This is a timely account of its subject. Public theological controversy needs to be placed in two contexts. One is the backdrop of academic theology, where debates have often gone on for cloistered decades before they go public. The other is the history of open controversy which, like all history, teaches us through our mistakes how to make new ones. The latter is Dr Clements' concern, though he does not indulge in cynicism about historical lessons. His book is clearly and well written, interesting and informative. It may be commended to anyone with a serious interest in theology.

The survey is chronological and properly begins with R.J. Campbell and the 'New Theology'. By isolating the fundamental issue as Campbell saw it, Clements successfully narrows the distance from the superficially different concerns of a modern controversialist like Don Cupitt. That issue is what sometimes goes under the broad title of 'cognitive dissonance', though Clements spares us that phrase. Here it refers to the cleavage between traditional religion and the realities of everyday life, which threatens the very integrity of our consciousness if we try to hold them together. Again, the author is quite successful in establishing the continuity between this concern and that which surfaced in the *Foundations* debates which started just before the First World War. Perhaps it was Bonhoeffer who tipped Clements off to aspects of this problem (though in the terms stated it is certainly more reminiscent of Bultmann than of Bonhoeffer's angle). But Clements shows how it all surfaced in England.

On the face of it, the two succeeding chapters after *Foundations* take a different tack. These deal with Hensley Henson and then 'two individualists', T.R. Glover and E.W. Barnes. Here the material is not analyzed in the terms of the previous two chapters and interest in Glover as a person is marked. But this is not a criticism. Clements is not out to demonstrate a substantial homogeneity in the controversies of our century more than to describe them on their own terms. In relation to Henson, he shows how the debate was shifting from miracle to Christology and how important that was. As far as Glover is concerned, he quite deliberately permits himself interest in the controversialists themselves.

If a faint outline of the author's heart has by now appeared on his sleeve, it becomes bolder in the last three chapters. He is partial to Alec Vidler of *Soundings* (1962) and, indeed, dedicates the book to him. The *Honest to God* debate (1963) then gets the longest chapter in the book, but *The Myth of God Incarnate*, Cupitt and David Jenkins get fairly brisk treatment because of their contemporaneity. The author's conclusion is that the tension within theological understanding generating controversy in the church must be endured.

Four particular points: (1) We are not told quite why the First War made such an impact on theological controversy. (2) We are not told quite how liberalism and modernism changed from being alternatives to being virtually identified (e.g. J.S. Bezzant, p. 169). (3) There is a misleading reference to

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C.S. Lewis' 'donnish jottings' on John Robinson's work: Lewis was *not* responding to *Honest to God* but to Robinson's article of 17 March 1963 in *The Observer*, where Bonhoeffer is prominent but Bultmann absent. It is worth noting, incidentally, that in the issue where Lewis made his comments (*The Observer*, 24 March) the Archbishop of Wales likened Robinson's earlier contribution to seventeenth/eighteenth-century deism. Whether or not that was justified, the comparison between twentieth-century and deist controversies is well worth pursuing. (4) The comments on F.H. Chase (p. 92f) show the need to sort out different claims about *necessity* that come up in connection with the relation of 'incarnation' to 'virgin birth'. *E.g.* (i) it may be argued that the Christian concept of incarnation logically entails the concept of virgin birth; (ii) it may be argued that the virgin birth *may* be necessary to incarnation *in se* but not *quoad nos*; (iii) it may be argued that the virgin birth is necessary to Christian belief whatever its *logical* connection with 'incarnation'. This is certainly an important area in which we should strive for clarity at present.

Finally, must 'the tension be endured'? The answer ultimately depends on one's material theological convictions which govern one's view of the significance of theological controversy. There is 'tension' in Clements' own view here, I think, for he seems *both* to charge us to learn when to be silent (Bonhoeffer) *and* to accept that verbal controversy is inevitable and may be for the good of all. Whatever doubts one has on these scores, the author is to be congratulated on the way he enables us to come to terms with ecclesiastical realities.

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A Dictionary of Biblical Interpretation

R.J. Coggins and J.L. Houlden (eds.)

SCM Press, London, and Trinity Press International, Philadelphia,
1990; 751pp., £35; ISBN 0 334 00294 X

At a time when many Bible encyclopaedias and dictionaries are being produced this volume is something of a new venture in that it focusses on biblical interpretation and is thus able to provide a fuller picture of it than one would get in the conventional type of reference work. About 150 scholars, the vast majority British, have combined to write some 330 articles of varying length (up to 8.5pp. on 'Jewish Exegesis') on every aspect of the subject. Brief bibliographies are appended, and full cross-referencing is supplemented by selective indexes.

The range of the volume may be seen by listing some of the areas covered: there are articles on each book of the Bible, on the various types of criticism and study, including the most recent types of approach (Holistic interpretation, Narrative criticism, Synchronic exegesis), on various background areas (Judaism in all its aspects ancient and modern; Syriac

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tradition; Hellenism); on the history of scholarship in different periods and in different countries (*e.g.* Scandinavia; Germany; UK; America; Black Christian Interpretation; Liberation Theology); on particular scholars (*e.g.* K. Barth; B. Duhm; A. Schweitzer; W.R. Smith); on specific historical and critical problems (*e.g.* aretology; pseudonymity; infancy narratives; Sermon on the Mount, and other aspects of the life and teaching of Jesus); on theological themes (Word of God; authority of Scripture; canon; verbal inspiration; inspiration; fundamentalism; covenant); and on the use of the Bible in different ways (icons; hymnody). There are topics that one misses (*e.g.* 'Q').

The theological and critical standpoint of the contributors is very diverse with scholars from very opposite ends of the spectrum taking part (I counted about 15 or so who could be tagged as 'evangelical' and noted a number of Jews), but the general standpoint is naturally very much a middle-of-the-road critical approach. An evangelical wrote on 'Inspiration', but 'Fundamentalism' and 'Verbal Inspiration' were entrusted to other hands.

The value of a work of this kind is that it provides thumbnail sketches of significant topics, opening them up to further study, and that it gives us the assessments of controversial matters by eminent scholars. A special characteristic of this volume is a certain concentration on the history of interpretation. This means that in some cases an article will summarise the history of interpretation of a particular book of the Bible, whereas other contributions may be more concerned to set out the problems of interpretation as they are seen today or to give a personal interpretation of the book. This leads to some unevenness in the treatment of different topics, and inevitably readers will not always find the answers to the questions in their minds.

Some articles are frankly disappointing. For example, 'Eschatology' is distinctly weak on the NT side; 'Eye witness' is disappointing in its endeavour to disparage the historical value of such testimony. A number of articles reflect a rather sceptical approach to the OT, as regards its historical value or its contemporary relevance. But it seems on the whole that failure to find a word from God for today in the OT is due more to the interpreter's approach than to the character of the OT itself, and therefore one should not take some expressions of pessimism too seriously.

A fundamental weakness in the volume is the lack of material on exposition and interpretation for today. How do we appropriate and use the message of the Bible? The article on 'Homily' (*sc.* 'preaching') hardly makes up for this lack. Even the article on exegesis does little more than quote at length two passages from commentaries. The result is that this volume will be more useful for the student interested in biblical interpretation as a historical and literary study than for the preacher or expositor who wants to know how to interpret the message for today.

For people in the former category, however, this is a most useful volume containing a vast amount of useful information and much stimulus. Examples of articles which I found to be of particular value or interest are: 'Archaeology (New Testament)', 'Community', 'Exodus', 'Form Criticism', 'Holistic Interpretation', 'Hymnody', 'Jewish Exegesis', 'Matthew', 'Meaning', 'Midrash', 'Proverbs', 'Translation, Problems of' – but these are just a few examples from a rich store.

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I found this book interesting and readable despite its inevitable terseness, and I am learning much from it. It provides a biblical education in miniature, and there is nothing else known to me which is so up-to-date or so full on this particular area.

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Linguistics and Biblical Interpretation

Peter Cotterell and Max Turner

SPCK, London, 1989; 348pp., £9.95; ISBN 0 281 04358 2

In recent years a number of scholars have sought to apply the insights of modern linguistics to biblical studies. Despite this, it is largely true that 'the disciplines of biblical studies and linguistics [are] isolated from one another', and potential benefit in biblical interpretation is lost. This book, addressed to students and biblical scholars, aims to provide guidance on possible uses of linguistics in the search for 'more nuanced approaches to exegesis'.

The book focusses on what the authors regard as the most relevant areas: the concept of meaning; the significance to be assigned to author, text and reader in the search for meaning; and the role of discourse as a whole in establishing meaning. In exploring the dimensions of meaning and relating it to the human communication process, they argue for a qualified version of E.D. Hirsch's view that meaning is 'what the author meant', over against the view of the 'Reader-Response' school that the meaning of a text is only 'what it means to its readers'. The text under consideration does not stand in an autonomous relation to the author's intention, a conclusion of some importance for the consideration of the text as inspired Scripture.

In the chapters which follow an excellent summary is given of the Kittel-Barr controversy on the place of word studies in theology, and the ongoing significance of that debate. Ways of defining the meaning of a word (lexical semantics) are then considered, and a distinction is drawn between those aspects of meaning which are essential to the sense of a word and those which arise from its wider context in a discourse. Attention is drawn to the recently published *Greek-English Lexicon of the New Testament based on Semantic Domains* of J.P. Louw and E.A. Nida, and to the technique of 'componential analysis' of words as useful linguistic approaches.

The analysis of texts and larger discourses is the main concern of the second half of the book. The approaches dealt with are: the 'kernel analysis' of E.A. Nida, the diagramming methods of W. Kaiser and G.D. Fee, and the 'semantic structure analysis' developed by the Summer Institute of Linguistics/Wycliffe Bible Translators. Examples of these as applied to biblical passages provide the reader with a clear understanding of these ideas. The consideration of 1 Corinthians 11:2-16 will be of interest to those who have followed recent debate on this passage. Though even with the use of such linguistic tools, the authors point out that 'we are still left with uncertainty as to the meaning of what Paul wrote'.

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Some readers will find the ready dismissal of the ideas of Claude-Levi Strauss and certain theories of structuralism, plus the failure to deal with semiotics, surprising. Both these schools of thought are of considerable importance for biblical interpretation in Francophone and Latin American countries.

The book is well-documented, though given the importance of approaches to text analysis developed in the field of Bible translation, one might have expected *Meaning-based Translation* by M.L. Larson and *From One Language to Another* by J. de Waard and E.A. Nida to be mentioned. A glossary of linguistic terms might also be useful to the reader.

These, however, are minor matters. The book provides an excellent introduction to the subject, and should be required reading for all involved in biblical interpretation and exegesis.

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Open Baptism

Mark Dalby

SPCK, London, 1989; 105pp., £4.95; ISBN 0 281 04421 X.

This tract for the time is a plea for the practice of infant baptism in the Church of England to be 'as open as in the past' – not strictly general or wholly indiscriminate, but not restricted to the children of baptized parents, let alone of parents who are 'believers' or practising, worshipping Christians. One of its author's main targets is the Grove theology of Colin Buchanan. While some of the warnings against an overstrict policy are salutary, the argument is itself too insecure at essential points to carry much conviction. Rejecting the notion that believers' baptism is the norm, it fails even to attempt to identify the norm of baptism in biblical and theological terms, and flirts dangerously with F.D. Maurice's hazardous account of the necessity of baptism – which must lead to the baptizing of all within reach and without discrimination. It is hence not surprising that Dalby insists that 'infant baptism is administered in the faith of the Church' – which is obviously true but insufficient and imprecise.

Baptismal discipline is a pressing pastoral concern, especially in a 'Christian society' on the decline like modern Britain (and not only for baby-baptizers). The decline in the traditional family will make it more so. But Dalby scarcely touches on these dimensions of the situation, nor is he apparently motivated chiefly by evangelistic concern. He cites with approval the confession, 'I practice indiscriminate baptism because I believe in the Holy Spirit', as well as W.D. Horton: 'To make *anything* the *sine qua non* of baptism is to set a human price-tag on what God offers "gratis".' The subject deserves an approach that keeps closer to the New Testament than these notions.

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God, Sex and Love: An Exercise in Ecumenical Ethics

Jack Dominian and Hugh Montefiore

SCM Press, London, 1989; 92pp., £4.50; ISBN 0 334 00533 7

This book records the 1988 Margaret Harris lectures delivered at Dundee University on the subject of sexual ethics. There are two lecturers who come from different Christian traditions. Hugh Montefiore is the former Anglican bishop of Birmingham and Jack Dominian is a consultant psychiatrist in London who is a member of the Roman Catholic Church.

The first lecture is by Bishop Montefiore and provides an introduction to the subject. His standpoint may be illustrated by the following quotations:

'To understand human nature, we have to see it in the context of the animal life from which it has evolved' (p. 2).

'The primitive sexual bonding of animals is the only base on which human love is built' (p. 3).

'Conscience is best thought of as a person's deepest moral reflections on actual situations' (p. 15).

The second and third lectures are given by Dr Dominian. He first deals with masturbation and premarital sexual intercourse and in regard to premarital intercourse by engaged couples he concludes that 'it is very difficult to find moral grounds for condemning this behaviour'. He then discusses marriage and marital breakdown. He suggests that 'the Judaeo-Christian tradition has regarded marriage basically as a secular reality taken up in the divine order'.

The fourth and fifth lectures are by Bishop Montefiore on the subjects of homosexuality and then abortion and in vitro fertilisation. Most of the few scriptural quotations which occur in the book are in the chapter on homosexuality, where the prohibition of homosexuality in Leviticus 20:13 is explained as 'a prohibition of cultic prostitution along with other Canaanite cultic practices'. The bishop suggests that 'it clearly did not enter Paul's head that there could be such a thing as genuine homosexual love between two adults'.

In a short review it is not possible to detail the arguments used in defence of the various positions maintained, but it will be obvious from the quotations given above that the book is not a statement of the traditional ethical teaching of either of the two Christian traditions represented by the authors. This is made explicit in Bishop Montefiore's suggestion that it may be necessary in certain situations to amend the ethical teaching of the New Testament, although we need to have strong reasons for doing so. These strong reasons may arise when 'a sexual issue has been radically affected by new circumstances or by new knowledge'.

These lectures are an attempt to adapt Christian sexual ethics to the problems of a secular society, and in so far as this attempt succeeds, it appears to be mainly at the expense of the Christian element in those ethics.

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Scripture, Tradition and Reason: a Study in the Criteria of Christian Doctrine

Benjamin Drewery and Richard J. Bauckham (eds.)

T. and T. Clark, Edinburgh, 1988; 297 + viii pp., £14.95;

ISBN 0 567 09482 0

This fascinating volume is a *Festschrift* for R.P.C. Hanson, who died shortly after it was published. After an introductory section covering Hanson's work and life, the main part of the book divides into three, focussing on Scripture, Tradition and Reason in turn – each in relation to the other two. This is therefore an unusually unitary *Festschrift*, and while some of its essays relate only tangentially to its structure ('Origin on Free-Will' in part three, for example), each section begins with a discussion of its theme.

F. F. Bruce accordingly tackles 'Scripture in relation to Tradition and Reason', taking Hooker as his point of departure and ranging with characteristic erudition over Jewish and Christian perceptions – managing even to include A. E. Housman and G. K. Chesterton's Father Brown in the argument. If Hooker opens the argument, it is Nehemiah who closes it (8:8): 'Here we can recognize the threefold cord: Scripture; interpretative tradition (incipient, but already necessary); reason (apart from which neither text nor interpretation could have been understood). The pattern then established retains its validity today'.

Perhaps the most interesting essay is Richard Bauckham's on 'Tradition in relation to Scripture and Reason', in which a taxonomy of understandings of the relation of Scripture and tradition becomes the vehicle for a fresh model of these relationships. So he writes: 'The "authority" of tradition is not merely juridical, but belongs, for example, to the testimony of the martyrs, the life of Francis of Assisi or the spirituals of American black slaves – in all of which the Gospel is remarkably actualized – at least as much as to any council of bishops'. That is, the underlying question is that of the 'contextualization' of the gospel under the guidance of the Holy Spirit: 'Contextualization is not an exact science, but the difficult art – in which theology may participate – of the church's whole life of faithfulness to the Gospel in authentic response to the challenges of a particular situation'.

In his short Epilogue, Henry Chadwick reminds us that it was Augustine who remarked that the memory is the stomach of the mind: 'tradition is the church's memory', he adds, and it is something of which evangelicals – who are so often most mistrustful of anything going by the name 'tradition' and at the same time most beholden to their own – need constantly to be reminded. The range of topics covered by other essays in this volume shows how deeply the question of tradition is woven into the warp and woof of our theological discourse: the Virgin Birth, priesthood, mysticism, and a series of historical studies. *Scripture, Tradition and Reason* is a worthy tribute to the memory of a fine scholar, but more besides.

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The True Image: The Origin and Destiny of Man in Christ

Philip Edgcumbe Hughes

William B. Eerdmans, Grand Rapids, and I.V.P., Leicester, 1989;
430pp., £9.95; ISBN 0 8028 03148

To read through this book is to become engaged with many strands of Christian tradition and to be driven back to the biblical roots of Christology and Anthropology, with the concept of the image of God serving as the unifying principle of the book. Thus, the nature of man as created in that image becomes the theme of the first part of the book, focusing on God's intention that we are to be integrated into a life-sustaining personal relationship with the personal Creator. The concluding chapter of this part is a helpful reworking of the perennial question of the manner and extent to which the image is retained in fallen man. The whole discussion is rooted in Old and New Testament thinking, and a feature of the book is that there is woven throughout a rich tapestry of insights from a very full range of Christian thinkers from every era.

Indeed, a perusal of the index causes one to pause and to acknowledge that we have here a mature theology drawing deeply from patristic wells, both Greek and Latin, and Reformation sources. Hughes does not succumb to the evangelical tendency to draw only on certain periods of history for support, rather he converses with Anselm, Abelard and Aquinas, with the 'Enlightened' Schleiermacher, and with Barth and Pannenberg in the modern age. Here is evangelical theology unafraid to enter the lists, and as such, it seems to me, it serves as a benchmark for the standards of evangelical thinking.

The second part of the book looks at the disintegration of the image, with a full discussion of the origin of evil, and likewise of divine and human freedom. The Adam-Christ relation in Romans 5:12-21 serves as a paradigm for expressing the human condition, and this part ends with a renunciation of the ever-present tendency to synergism in religion.

The image restored becomes the theme of the final part, which is in effect a fulsome Christological survey, with Christ the exemplar of what the image of God is. Once again we begin with Scripture foundations and advance along paths strewn with patristic references. A particularly interesting chapter is devoted to the concept of man's deification in Christ, a thought prevalent in Orthodox theology. While I agree with his interpretation I am not sure every Orthodox thinker would, and I suspect they would accuse him of 'westernising' Athanasius in emphasizing the cross as logically prior to deification (2 Pet. 1:4).

In conclusion I would say that this book deserves a place on the desk of any serious student of theology, but it has about it a deeply spiritual quality which marks it out for continued reflection.

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The Moody Handbook of Theology

Paul Enns

Moody Press, Chicago, 1989; 688pp., n.p.; ISBN 0 8024 3428 2

If you think that a good theologian is one who is expert at categorising and analysing doctrines then this could be the book for you. It is full of definitions, technical language and charts to illustrate differences between this and that aspect of theology.

Its five main parts cover what the author believes are the five main ways of doing theology. So we have Biblical, Systematic, Historical, Dogmatic and Contemporary Theology. The section on Biblical Theology is really a history of the development of doctrine in the Bible. So its sections deal with such subjects as the theology of the 'Edenic Era', ... 'Mosaic Era', ... 'Prophetic Era', ... 'Synoptics', ... 'James', ... 'Paul', ... 'John', Each of these subsections contains brief but useful discussion of subjects that one would find in books on O.T. and N.T. Introduction, and also the main theological emphases to be found in these various sections of the Bible. If, unlike me, you think that this is what the Bible is about then you might find this part of the book helpful.

The next part is 'Systematic Theology', by which the author means analysing doctrines from the perspective of the whole Bible. The section on 'The Doctrine of God' deals with such subjects as 'proofs of existence of God' and attributes of God with Scripture proofs. There is no emphasis on Jesus being the revelation of the being of God to humanity and yet this surely is the foundation of our understanding God. The section on the doctrine of Christ deals with such subjects as O.T. prophecy and incarnation. Less than one page is given to the latter. Its emphasis is on Scripture proofs for the incarnation rather than the incarnation's significance for knowledge of God and salvation.

Part three of the book is 'Historical Theology', by which the author means the history of doctrine from the early fathers to the present day. This section gives a concise and helpful overview. Part four is 'Dogmatic Theology', in which the author gives a fairly useful analysis of various theological systems such as Calvinism, Dispensationalism, etc. Part five is 'Contemporary Theology', in which we meet Harnack, Barth, Bultmann, Pannenberg and many others. The necessarily concise discussions of these theologies are nevertheless accurate.

The book has a very useful glossary and a good index. The author's theology is moderate dispensationalist and his ecclesiology is congregational. This is not the main reason I could not warmly recommend this book. I just do not think that the author has grasped how the incarnation and the atonement are the interpreting principles for the whole Bible in which we come face to face with God's purpose in history to draw near to human beings and redeem them from sin and evil.

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Baptism with the Spirit: The Teaching of Dr Martyn Lloyd-Jones

Michael A. Eaton

Inter-Varsity Press, Leicester, 1989; 253pp., £6.95;

ISBN 0 85110 663 3

Michael Eaton, a Baptist minister based in Nairobi, exercises a wide teaching ministry in Central and Southern Africa. In this, his second book for IVP (the first being his commentary on Ecclesiastes in the Tyndale series), he does successfully what many authors have failed to achieve, in rewriting his M.Th. thesis for a wider readership. Eaton openly and gratefully admits his debt to Dr Lloyd-Jones's teaching ministry, having attended Westminster Chapel in London during those years of the Doctor's heyday as preacher and pastor.

Eaton's work is based on research into the published sermons of Lloyd-Jones which were produced after his retirement in 1968, as well as upon study of unpublished material and tape recordings. In 1978, *God's Ultimate Purpose*, an exposition of Ephesians One, was published (Banner of Truth), in which Lloyd-Jones's teaching on the baptism with the Holy Spirit is expounded. That volume stirred up considerable debate among Evangelicals. I remember sharing my confused excitement (or was it excited confusion?) with a colleague at the time, who shrugged off the matter with the retort, 'But that's Pentecostalism'. In those days, conservative Evangelicals had no dealings with such! However, the present writer was stimulated into further research into Paul's theology of the Holy Spirit in Christian experience as a result of that encounter. There is no doubt that Lloyd-Jones, with his roots in the experience of the Welsh revival of 1904, has done much to challenge recent Reformed pneumatology, and to question whether the underlying biblical exegesis is at all adequate. Eaton demonstrates that his teaching on the work of the Spirit is not an offspring of Pentecostalism at all, but stems from the Puritan writings of seventeenth-century expositors such as Thomas Goodwin (1600-80), John Owen (1616-83), and Richard Sibbes (1577-1635).

In contrast to much conservative evangelical teaching on the baptism with the Holy Spirit, Lloyd-Jones distinguished between Spirit-baptism as referred to in 1 Corinthians 12:13 and the phenomena described in Acts associated with being filled or baptized with the Holy Spirit. While the former concerns the redemptive-historical constitution of the church as the body of Christ, and is therefore not directly of an experiential nature, the latter clearly involves manifestations of the Spirit which enable believers to grow in assurance of their relationship with God. Lloyd-Jones denied that this 'seal of the Spirit' (Eph. 1:13) is necessarily accompanied by particular charismata such as tongues or prophecy, while also opposing the cessationist viewpoint. After conversion (sooner rather than later), the great need of the believer is, in Eaton's view, to be overwhelmed (gently or more intensely) by such an experience of God's love for him or her that witness and service would be empowered as never before. Eaton demonstrates the historical and theological pedigree of this teaching, and agrees with Lloyd-Jones's exposition apart from a few minor points. The tendency to play down the importance of experiencing the work of the Spirit in the Christian life has, for Eaton and Lloyd-Jones, resulted in a conservative orthodoxy which often lacks warmth of love to God and man and a suspicion of feelings in spiritual life. The

danger of over-emphasising subjective emotions is also reckoned with. Experience must be tested by Scripture, but the fire of the Spirit must not be extinguished. Only R.F. Lovelace in *Dynamics of Spiritual Life* (IVP, 1979) has attempted to provide an evangelical theology of renewal which is comparable to Eaton's thesis. For both authors, the biblical and historical evidences of revival are central to recovering a renewed pneumatology which could encourage believers to be open to full spiritual experience without conforming to any stereotype. Churches need revival to bring them back to their first love, they suggest. The overwhelming experience of God's love in revival times is reflected in a Toplady hymn: 'While I feel thy love to me, every object teems with joy. May I ever walk with thee, for 'tis bliss without alloy'. Eaton concludes, 'Such, I submit, is the baptism with the Spirit.' Eaton's book will challenge, inform and enrich the reader, whatever his or her present views may be. The scholar will find in the collected footnotes a goldmine for further research.

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BOOK NOTES

The Banner of Truth Trust has reissued in paperback Ian Murray's selection of Reformation and (mostly) Puritan documents on *The Reformation of the Church* (Edinburgh, 1987; 414pp., £5.50; ISBN 0 85151 118 X). Their authors shared a commitment to conforming everything to Scripture, although they were not led thereby to a common mind. *Let God be God* is the familiar title of a contribution by three Anglicans of different traditions – Bishop Graham Leonard of London, Iain MacKenzie and Peter Toon, the well-known evangelical writer – to deeper debates aroused by the challenge of the feminist movement (Darton, Longman and Todd, London, 1989; 85pp., £3.95; ISBN 0 232 51852 1). They insist that the data of revelation in Christ must control how we think and speak about God, which means that the 'Father-Son' language is not negotiable. This short book packs a forceful but sensitively aimed theological punch.

Among the Banner of Truth Trust's recent reprints is a paperback on *The Doctrine of Repentance* (Edinburgh, 1987; 122pp., £1.50) by Thomas Watson, a seventeenth-century Anglican rector in the City of London. This is largely applied practical teaching in Puritan vein. Without extended discussion Watson believes that 'faith is seminally in the heart before repentance'. The publishers have added a few footnotes (not always correct) to explain some of Watson's more learned comments.

A more recent reprint from the same publisher is Ned B. Stonehouse's *J. Gresham Machen. A Biographic Memoir* (Edinburgh, 1987; 520pp., £5.95). Although described as the third edition, it is not clear that it differs from the corrected reprint (1955) of the first edition of 1954. Machen was the last first-rank exponent of Princeton theology. Stonehouse provides the basic course of his life and work. Several briefer evaluations in recent years (e.g., Stanford Reid's in D.F. Wells (ed.), *Reformed Theology in America*, 1985) could with

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profit have been listed in this re-issue, which is excellent value for money. Less well-known in Britain is the Presbyterian minister of New Orleans who is the subject of T.C. Johnson's *The Life and Letters of Benjamin Morgan Palmer* (Banner of Truth, Edinburgh, 1987; 688pp., £11.95), first published in 1906. Palmer was a major figure in the Southern Presbyterian Church – outstanding preacher, assiduous visitor, reluctant professor of church history for a short period. This *Life* is no detached critical study, but a tribute to a revered churchman, who knew much personal sorrow and lived through the national trauma of the Civil War.

The Christian Way of Life by F.X. Murphy (Michael Glazier, Wilmington, Delaware, 1986; 224pp., n.p.) belongs to an American Catholic series *Message of the Fathers of the Church*. It deals with the way the fathers taught the Christian ethic and is organized father-by-father rather than thematically. Generous quotations are interspersed with commentary and analysis in this introductory study by an experienced patristic scholar. Hans Küng's *Why I Am Still a Christian* (T. & T. Clark, Edinburgh, 1987; 82pp., n.p.) is in part answering another question, 'Why I am still a Catholic'. Its brevity, honesty and simplicity commend it. It is much more concerned with Christ and the Spirit than with the church.

S.C.M. Press have brought out the first paperback version of Owen Chadwick's *The Victorian Church*, part 1: 1829–1859 (London, 1987; 606pp., £13.95), a reprint of the third edition of 1971. Its praises have been adequately sung by reviewers. Even our century of ever accelerating change is rooted in its past, to which this learned and elegant work is a rich initiation.

David Wenham of Wycliffe Hall, Oxford, a noted evangelical NT scholar, has contributed *The Parables of Jesus: Pictures of Revolution* (Hodder & Stoughton, London, 1989; 256pp., £6.95; ISBN 0 340 48811 5) to 'The Jesus Library' edited by Michael Green. This is a semi-popular exposition, following through the theme of revolution, with useful brief appendices on the parables' authenticity, purpose and interpretation. Many a teacher and preacher will find it very helpful. Robert Martin's *Accuracy of Translation and the New International Version* (Banner of Truth Trust, Edinburgh; 1989, 89pp., £2.95; ISBN 0 05151 546 0) concludes that the NIV is 'not worthy of becoming the standard version of the English-speaking world' (as though it were likely to be!). The author's real target is the dynamic equivalence method of translation, but his belief that verbal inspiration requires that the primary unit of translation must be the word is logically flawed. The argument is courteous, but if the debate is to continue with profit, greater clarity is needed about what it means to translate – preferably conducted by practitioners!

Two brief discussions of the Lord's Supper argue conflicting positions. *Accept This Offering: The Eucharist as Sacrifice Today* (SPCK, London, 1989; 88pp., £3.95; ISBN 0 281 04405 8), by Kenneth Stevenson of the C. of E.'s Liturgical Commission, draws from all quarters, but scarcely at all from Scripture, in favour of an enlarged idea of sacrifice essential for healthy eucharistic understanding and practice. The danger is that if everything (e.g. intercession)

becomes sacrifice (even my writing this short notice!), distinctiveness in concept and language is at a discount, and clarity is not well served. More rigor is N.A.D. Scotland's *Eucharistic Consecration in the First Four Centuries and its Implications for Liturgical Reform* (Latimer House, Banbury Road, Oxford, 1989; 46pp., £1.75; ISBN 0 046307 30 X). It concludes that fourth-century concepts in both East (the invoking of the Spirit on the bread and wine) and West (consecration by the recitation of Christ's words of institution) are totally out of keeping with the NT. It promotes the view that consecration is effected by a prayer of thanksgiving which makes some reference to the intention of Jesus' words. This restatement of a cherished evangelical position makes no concessions to the stream of ecumenical confluence in which Stevenson swims. Following his revision of J. Stevenson's *A New Eusebius* comes W.C.H. Frend's new version of the same author's *Creeds, Councils and Controversies: Documents Illustrating the History of the Church AD 337-461* (SPCK, London, 1989; 410pp., £14.95; ISBN 0 281 04327 2) – twenty pages longer, almost thirty more documents, and all reorganised on more thematic lines. The expansion is chiefly in the last decades, on the fall of the Western Empire. In this revised form, Stevenson's collection remains the best means of access to the sources of a significant era of ecclesiastical – and theological – history.

The Christian School. An Introduction by Noel Weeks (Banner of Truth Trust, Edinburgh, 1988; 204pp., £4.50; ISBN 0 85151 526 6) is based on an Australian school. About half discusses curriculum, preceded by general considerations. *SBET* readers will be particularly interested in the biblical and theological justification offered for separatism in education. While there is a restitutionist undercurrent running through the book ('We might wish for a return to a situation in which a small farming or cottage industry' enabled fathers (*sic*) to have time to train children), it recognises that Scripture says nothing about schools in the modern sense. In fact, since pagan schools existed in the NT world, the assumption that children should remain in local schools leans less on the NT's silence than the case offered here. For nowhere in the NT do parents have a responsibility to teach children computing or dressmaking. For one thing we may be glad; nowhere it is suggested that Christian parents fulfil their responsibility towards their bairns by sending them away to live at school.

G.R.Selby's *Jesus, Aramaic and Greek* (Brynmill Press, Doncaster, 1990; 120 pp., £12; ISBN 0 907839 40 1) argues that Jesus' teaching to the general public was given in Greek, not Aramaic, and that the Evangelists both faithfully recorded it and carefully translated what he said in Aramaic in more restricted circles.